THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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PRESIDENTS WOODRUFF AND CANNON ON POLITICS.

THERE appears in the Salt Lake *Times*, a "non-Mormon" Republican paper, of June 23, an interview between a representative of that paper and Presidents Wilford Woodruff and George Q. Cannon, upon the attitude of the Church with regard to politics. The questions asked and the replies given are stated as follows:

"It is asserted that the People's party was dissolved by direction of the Church. Is there any foundation for that charge?

"The People's party was dissolved, as we understand, by the action of its leading members. They have stated to us their convictions that the time had come for a division on national party lines. There has been a growing feeling in this direction for a long time, and the dissolution of the People's party is the result of that sentiment, and not the fiat or instruction of the Church. The first intimation we had of dividing on party lines came to us from Ogden. There is, therefore, no foundation for the charge that the Church brought about the dissolution of the People's party."

"Does the Church claim the right to dictate to its members in political matters?"

"The Church does not claim any such right."

"The *Times* has held that the appearance of Church management of the People's party during recent times resulted purely from the fact that the party was composed almost entirely of members of the Church, with prominent churchmen taking part in its affairs, and that there has not been church rule as charged. Is this view correct?"

"The *Times* has correctly stated the facts connected with the appearance of church management of the People's party. That party having been composed principally of members of the Church, and self defense having

compelled them to consult together and to decide concerning the best steps to be taken to preserve their rights, some color has been given to the charge that it was a Church party. But this has not been done in a church capacity. Men have had influence in that party and been listened to according to their experience, and not because of their official position in the Church."

"That being true, are we to understand that the Church will not assert any right to control the political action of its members in the future?"

"This is what we wish to convey and have you understand. As officers of the Church we disclaim the right to control the political action of the members of our body."

"Will there be any reason why members of the Church should come together and vote solidly, if political conditions here are similar to those which prevail elsewhere?"

"We cannot perceive any reason why they should do this in the future, if, as you say, political conditions should exist here as they prevail elsewhere."

"Would leaders of the Church counsel the support of Church members, irrespective of party affiliation?"

"It is not probable that the leaders of the Church would give any counsel upon such subjects, and certainly would not discriminate against equally suitable men because they were not members of the Church. We would be in favor of voting for suitable men, regardless of their religious beliefs or associations."

"Do you understand that those who join the Republican and Democratic parties will vote and work for Gentile candidates of those parties as freely as for Mormon candidates?"

"This is certainly our understanding, and we fully expect that former members of the People's party who join the two national parties will be true to their party convictions and sustain the nominees of their respective parties, though they may not be members of the Mormon Church."

"Is it your intention to advise members of the Mormon Church, when the People's party members have divided, and after the Liberal party has been broken up, to unite in favor of the Mormon Church and against the Gentiles? Do you know of any intention or understanding on the part of the heads of the Church to advise the members of the Church, if statehood should be obtained, to unite and co-operate in respect to the interests of the Church against the Gentiles?"

"We have refrained from interfering in political matters because of our position, we ourselves not having a vote. But we would consider it the height of folly, even if we had a disposition to direct the members of our Church upon political matters, to advise them to unite in favor of our Church and against the non-members thereof, if the present political movement should continue. We see no good reason, if the Liberal party should break up, for any such division as has heretofore existed between Mormons and non-Mormons. We have deplored the existence of this class feeling, and believe it has been a fruitful source of trouble. We shall hail

with unfeigned gratification the time when the people of Utah, without regard to their religious views, can unite as citizens and labor for the advancement and prosperity of the Territory. If statehood should ever be obtained, all the influence we could use to break down the distinctions which have created such bitterness in the past would be exerted."

"Do you believe that if Utah should be admitted as a State the Mormons will unite in electing members of the Church to the legislature, and that the legislature will make laws favorable to the Mormons and unfavorable to the non-Mormons?"

"As we have already intimated, whatever influence we can use will be exerted in favor of legislation that will be in the interest and for the benefit of the whole people. It would be most unfortunate if any attempt were made to pass laws favorable to the Mormons and unfavorable to non-Mormons. Any such attempt would be sure to bring upon the Mormon people evils which they are desirous of averting. It is to our interest to furnish no pretext for the formation of an anti-Mormon party, which would no doubt be the result if members of the Church in the legislature were to attempt to discriminate by legislation in favor of their co-religionists."

"Is it your understanding that the People's party has honestly and in good faith dissolved, and that they will unite with the Democratic and Republican parties, according to their convictions of what is right?"

"This certainly is our understanding. We can perceive no reason why the representatives of the People's party should have taken their recent action unless it was their honest intention to unite themselves with the national parties."

"Do you know of any intention on the part of the Church or any of its officers or members ever to organize a political party with respect to the conceived interests of the Mormon Church?"

"We know of no such intention on the part of anyone, and can see no object to be attained, under the new conditions which now surround us, by organizing any such party."

"Do you understand that it is the wish of the Mormon Church to maintain a separation of church and state with respect to all political questions?"

"However much appearances may have indicated that we have favored the union of church and state, and notwithstanding the many assertions which have been made of this nature, there is no real disposition among the people of our Church to unite church and state; in fact, we believe there should be a separation between the two. But in past times the situation in this Territory was such that officers of the Church were frequently elected to civil office. If the people availed themselves of the best talent of the community, they were under the necessity very frequently of selecting officers of the Church to fill these positions. You must understand that nearly every reputable male member of the Mormon Church holds office in the Church. Of course, where the people, as was the case in many localities, were all Mormons, if they elected any of their own members they had to choose men who held position in the Church. Men

were selected for Bishops because of their superior ability to care for and manage the affairs of their wards. They were the practical and experienced men of their several communities, and in the estimation of the people were suitable for legislators, etc. Their election to civil offices led to the idea that there was a union of church and state."

"Do you believe that it is the wish of the Mormon people to unite with the great national parties and to conduct politics in this Territory as they are conducted in all other States?"

"That is the impression we have received from conversation with the men among us who take the greatest interest in political matters."

"Is there any reason why the members of the Church should not act freely with the national parties at all times?"

"We know of no reason why they should not."

"Would the leaders of the Church, under any circumstances, countenance defiance of the laws against polygamy?"

"Speaking for ourselves, in view of the experience of the past, 'No, they would not.'"

"Would leaders of the Church, if placed in official position, wink at violations of the anti-polygamy laws?"

"We cannot say what others might do, but for ourselves we say, 'We would not wink at violations of the law.'"

"Would there be any desire among Church leaders to abolish the laws against polygamy or to make them less stringent if Utah were admitted to statehood?"

"You may rest assured that Church leaders would neither attempt themselves, nor advise others to attempt, to abolish those laws, if Utah were to become a State."

"Is it your understanding that if a member of the Mormon Church, since the issuance of the manifesto and its adoption by the Church, should enter into polygamy he would thereby violate the creed of the Church, and would it be wrong for him to do so?"

"We ought to state to you that we have no creed. We have what are called the Articles of Faith, among which, however, there is nothing said concerning polygamy. A member of the Church who should now enter into that relation would violate the rule of the Church, and he would be considered a wrong-doer."

"Would you or any officer of the Church authorize a polygamous marriage or countenance the practice of unlawful cohabitation?"

"Again we have to say we can only speak for ourselves, and say that we would not authorize any such marriage or any practice violative of the law."

"Is it your understanding that the Mormon people are in good faith observing the laws of the United States prohibiting polygamy and unlawful cohabitation?"

"That is our understanding."

"Is there any foundation for the charge that the Mormon leaders are now engaged in a political conspiracy to secure political power for the Church?"

"There is not the least ground for any such statement. We are not engaged in any conspiracy of this character."

"Is there anything to be gained for the Church by securing political control in Utah with or without statehood?"

"We see nothing to be gained for the Church in this way."

"Is it not true that the members and leaders of the Church desire to place it in a position in the community like that occupied by other church societies?"

"The only protection the Church desires is that which it should obtain under general laws which secure the rights of all denominations. It would be most unwise for the Mormon people to endeavor to secure any advantage not shared in by any other religious people. All that we ask is to have equal rights before the law."

"Is it your understanding that the Mormon people differ as to the Republican and Democratic parties, and that they will act in accordance with their convictions in uniting with those parties?"

"That is our understanding."

"Is it your wish that the Republican and Democratic parties should organize and present their principles to the Mormon people, and that they should unite with them according to their honest convictions?"

"Personally we have felt that the time would come when the two great parties would be organized in this Territory, and we have felt that if an attempt of this kind should be made, each should the fullest opportunity to lay its principles before the people, so that they might have a clear understanding of the issues and be able to decide in the light of facts presented to them, to which of the parties they would belong."

"That being true, could anything be gained by bad faith even if it should be contemplated by any of the former members of the People's party?"

"Certainly not."

"The opponents of party division on national lines declare that they want evidence of the sincerity of the Mormon people. The *Times* would ask you to state whether the declarations of sincerity on the part of those leaders who have been before the public reflect your views and meet with your approval."

"Those declarations express our views and have our entire approval. What greater evidence can be asked than those which have already been furnished? The statement has been repeatedly made that the great objection to us was our belief in and practice of patriarchal marriage. In entire good faith the manifesto was written, signed by the leading men, and adopted by one of the largest conferences of the Church ever held—a conference composed of about 15,000 people. It has been asserted, in addition, that the people were governed by the Priesthood in political matters. This is now disproved by the dissolution of the People's party and the union of its members with the two national parties. What could possibly be gained by the action of the people if they were not sincere? If the elements of sincerity were wanting, such a movement would result in entire demoralization."

THE STATE OF VESUVIUS.

THE truth seems to be that Vesuvius, like most of the order of mountains to which it belongs, is in no way to be depended upon. It is an example of the uselessness of the current classification of volcanoes into extinct, quiescent, and active. There was a time when it would have been confidently pronounced to be as extinct as those of Auvergne, and when its long silence might have at least justified the appellation of quiescent. Yet we know that, if not continuously active—and in reality no volcano is so—it bursts into a fury of ashes and lava and pumice-stone so frequently that it is hard to say when it will stop, and when begin afresh. A record of the eruptions since 79 is a varied catalogue of disasters. After the gigantic paroxysm of that year, it remained for fifteen hundred years in a condition of such feeble activity that, though many eyes were naturally directed to it, it was regarded as having almost exhausted itself. Again the crater got overgrown with vegetation, villages rose on its slopes, and vineyards on its rich volcanic soil, hunters tracked the wild boar to the thickets which spread rank over the spots once black with hard caked ashes, and herdsmen grazed their cattle on the wild grassy plains which stretched close to "the pit of Tartarus." But at length, after six months of earthquakes, always increasing in intensity, the closed crater again burst open, and discharged stones and dust with such vehemence that some of the latter shot into the upper currents of the atmosphere, fell on the housetops of Tripoli and Constantinople. Far and near the pasty streams, akin to those which overwhelmed Pompeii, ran across the plains, until the villagers at the base of the Apennines saw these serpent-like messengers at their doors, and for the first time in its modern history lava flowed west and south, and reached the sea in many divided rivulets. So swiftly did all this happen, and though the inhabitants had been fully warned, the loss of life was estimated at from three thousand to eighteen thousand. Bosco, Torre del Greco, Resina, and Portici were flooded by the seven rivers of lava. Since 1631 there have been between sixty and seventy outbursts, 1766, 1767, 1779, 1794, and 1822 being the years of most activity, though none of them equals the two most memorable in the volcano's history. The lower slopes are again covered with the vineyards of Lacrima Christi, that "wine of ashes" celebrated by Chiabrera as "al vin" to which "la gente diedo nome dolente," and the lightsome Neapolitans drink, dance, and are merry as their ancestors were before the cities of Campania perished. There is for the moment no reason for believing that their mirth is unwarranted, but we repeat that Vesuvius is one of those mountains on which it is dangerous to calculate.—*London Standard.*

FACTS AND EVENTS.

By a fire in Bobruisk, Poland, on June 15, 200 houses were destroyed and 13 persons burned to death.

Yellow fever has broken out at Vera Cruz, Mexico, and many people have fled from the city to escape the scourge.

A terrible landslip, caused by the recent heavy rains, occurred in Vancouver Island on July 13. Nine houses were demolished and forty-one persons killed. With one exception the victims were Indians.

During a thunderstorm at St. Mary's, Ohio, on July 17, seventy of the employes of the Standish chain works were rendered unconscious by a stroke of lightning, some of them being severely injured.

A despatch from Alexandria states that 520 deaths from cholera have occurred in two days at Mecca and Mouna, and that the epidemic is increasing. Measures are being taken to prevent the disease spreading to Egypt.

On July 22, about two thousand miners in Tennessee resisted the action of the state officers in employing convict labor in the mines. The state militia was called out, but bloodshed was prevented by the withdrawal of the convicts.

A whole family, consisting of five persons, were burned to death near Clay City, Illinois, on July 22. The tragedy is supposed to have been caused by an insane son, who it is believed set fire to the house and then committed suicide.

John A. Jones, of Scofield, Utah, has a Welsh halfpenny which bears the following inscription: "Jestyn ap Gwrgan, Tywysog Morganwg, 1091, y Brenhin a'r Gyfraith." (Jestyn, son of Gwrgan, Prince of Glamorgan. The King and the Law.)

Large numbers of Russian Jews are arriving in Montreal, where Baron Hirsch has established an institute which has charge of them. The women and children are described as being weak and sickly in consequence of the sufferings they have undergone at the hands of their persecutors.

Col. Dyrenforth, of the Agricultural Department at Washington, is in Texas, making experiments in producing rain in the arid regions. The process is by exploding, at a great height, balloons containing oxygen and hydrogen, and dynamite attached to the tails of huge kites. These are fired by a fine wire connected with an electric battery on the ground.

The corner stone of a new Methodist Church was recently laid at Durango, Mexico, for the American residents there, when the peasantry attacked the building with missiles, many of the Americans, including the clergyman, receiving injuries. The natives declare that no service shall be allowed, and the Americans have appealed to their government for protection.

The Salvationists were parading with a band in the eastern part of Eastbourne on Sunday, July 12, when they were attacked by a crowd of persons who seized the bandsmen's uniforms, caps, and tambourines. Many persons were roughly treated, the police at times being powerless to interfere against the overwhelming number of people who attacked the procession. The big drum and several musical instruments were smashed, but none of the Salvationists were seriously injured.

A frightful accident occurred at Aspen Junction, Colorado, U.S.A., on July 18, by which several lives have been lost. The disaster was caused by an excursion train colliding with a road engine. The valve of the boiler was broken, and the steam escaping into a derailed carriage, the passengers were literally parboiled. The carriage afterwards took fire, and eight persons were burned to death, others being shockingly injured. A number of tramps added to the ghastliness of the scene by robbing the dead and dying.

A terrible disaster occurred at 1 a.m. on July 19, on the Manchester ship canal. A train of two locomotives and twenty-three cars loaded with stone and earth, was being pushed down an incline at a rapid rate, when George Pratt, fifteen years old, who was in charge of the switch, turned the train to the wrong track, and it was hurled over an embankment on a gang of workmen thirty-five feet below. Ten of the workmen were killed instantly, and four others were severely injured. Of the sixty-two men in the gang, forty-eight escaped unhurt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 27, 1891.

THE JEWS AND THE NATIONS.

By her unceasing and merciless persecution of the Jews, Russia is speedily bringing to the front, as an important feature of European politics, the question of what is to be done with the children of Judah now scattered among the nations. The exiles are being forced from the Czar's dominions into other countries in such numbers and under circumstances that render it imperative that the governments of those countries should take measures to change the conditions forced upon them by the ingress of many thousands of destitute and suffering people.

The recent petition to Lord Salisbury, requesting the British government to aid in restoring the Jews to Palestine, has, through the force of existing circumstances, struck a responsive chord in the breasts of leading men of the nation. Possibly a regard for the Jews has had less to do with producing this effect than have other considerations. The relations between Russia and Great Britain respecting the unsettled Eastern question cause British statesmen to look with distrust upon the wily and cruel Muscovite, whose policy has been to encroach upon the frontier of British India, and who today would hold the Bosphorus in his grasp were it not for England.

With a full realization of these facts, Lord Salisbury replied to the petition with such words of encouragement as leave no doubt that the scheme for concentrating the Jews in Palestine is looked upon favorably by those who hold the reins of Her Majesty's government. From the keynote sounded by the British premier, the refrain has been taken up, and almost without exception the leading journals of the kingdom have declared that the establishment of the Jews in their own land is not only a very proper thing at the present time, but is a political necessity.

The other powers appealed to have not yet intimated what their policy will be, but the combination of events is such that each nation will have to choose between exterminating the Jews or affording them material assistance and protection. The latter course is the only one that finds favor outside of Russia, and no better way suggests itself than to place the Jews where they will at least have the opportunity of being content, and of becoming efficient in maintaining their own rights. This can be accom-

plished in Palestine alone, and then only by the expenditure of means and the enduring of hardships.

The encouragement that has been given to this scheme has developed another feature among the Jewish promoters of the movement. It is in effect a demand that Russia be removed from among the governments of the earth. An address entitled "The World versus Russia," issued by the Russo-Jewish Committee at London, closes with the following language:

Russia, then, must be regarded as the standing menace to civilization and progress, and the world must wage a crusade against her. Her sons, wherever met, must be reminded that, in spite of their thin veneer of Parisian culture, they are members of a barbaric community, that their government is the incarnation of inhumanity, intolerance and irreligion, and that their institutions and laws are subjects of loathing and contempt to the civilized mind. This should be the attitude of the world to Russia and the Russians. To nations, as to individuals, there comes a day of judgment. Perhaps the iniquity of the Muscovite is not yet full. But the day will come when statesmen will ask, Why should Russia exist? At the next Berlin Congress—after the great impending struggle, when the unwieldy empire of the north will lie prostrate in the dust, her finances bankrupt, the bubble of her prestige burst—that will be the question.

The desire for vengeance which partly inspires the clamor for an anti-Russian movement of the nations may not be fully justified, but its expression calls attention to an approaching and unavoidable conflict in the solution of present political problems. The trend of events indicates that a comparatively brief time will elapse before the issue must be decided by force of arms. It is being urged to a determination by the attitude of the Czar, whose greed for dominion compels other powers to either submit to Russian arrogance and cruelty, or to defend their own existence by the sword. It would not be a strange thing if the terrible conflict should be precipitated by the movement to establish the Jews in Palestine, and open the way for casting off the Gentile yoke. J. H. A.

DISTRICT MEETING OF THE NEWCASTLE CONFERENCE.

On Sunday, July 12, 1891, a District Meeting was held at Miner's Hall, Hebburn Colliery on Tyne, in the Newcastle Conference. There were present: Elder John Nicholson, of the Liverpool office; Angus K. Nicholson, of Salt Lake City; Elisha H. Davis, President of, and E. M. Dugdale, John Trimble, R. Sedgwick and N. J. Hansen, Traveling Elders in the Newcastle Conference.

10:30 a.m. Singing. Prayer by President Davis.

Elder Trimble spoke of the necessity of baptism for salvation; also of the organization of Christ's Church with Apostles, Prophets, Pastors, Teachers, etc. People should investigate the doctrines of the Gospel, prove all things and hold fast that which is good.

Elder Hansen spoke of the beauty and consistency of the principles of the Gospel, compared with the doctrines taught by the different sects of the day. He testified that this Gospel was the message now being borne by the Elders to the world.

Elder Sedgwick bore testimony to the truths of the Gospel. He gave

some of his early experiences in the Church, and pointed out how the adversaries of truth sought to lead men from the way to life.

Elder Dugdale bore testimony of the divinity of the Elders' teachings; they were proclaiming the same Gospel that was taught to Adam, Noah, Abraham, Moses, and the people who lived in the days of Christ. The offering required is a broken heart and a contrite spirit, and compliance with laws of the Gospel.

Brother Angus Nicholson bore testimony to the truth of the Gospel.

Benediction by Elder Hansen.

3:30 p.m. Singing. Prayer by Elder Dugdale. Sacrament was administered.

Elder John Nicholson spoke upon the object of our being on earth, how we came here, and where we go to after leaving this state of existence. He pointed out that something more than mere belief is essential to salvation; compared the form of baptism to the burial and resurrection of the Savior, as being the door of salvation, after sincere repentance; treated upon the salvation of the dead, and bore a strong testimony of the divine grace shed forth upon those officiating in the temples of the Lord; encouraged all to live worthy of the rich blessings of heaven.

Benediction by Elder Sedgwick.

6 p.m. Singing. Prayer by Elder Trimble.

President Davis spoke upon the apostacy from the teachings of Christ and his Apostles, and showed the necessity of the restoration of the Gospel. He bore a strong testimony to the truths revealed to the Prophet Joseph Smith, and to the mission of the Elders.

Elder John Nicholson referred to the economy of our Father in appointing the various officers in His Church, as recorded in holy writ, and illustrated the condition of a church without the necessary officers, comparing it to the body deficient of its head and other members. He spoke of the purity and virtue of the Latter-day Saints, and the unity and diligence of those engaged in spreading the Gospel.

Benediction by Elder John Nicholson.

WELSH CONFERENCE.

Minutes of the Welsh Conference, held in the Public Hall, Queen Street Arcade, Cardiff, July 5, 1891. There were present: Elders James H. Anderson, of the Liverpool office; J. J. G. Webster and G. Godfrey of the Cheltenham Conference; James S. Stapley of the Irish Conference; Ezra C. Rich, President of, and Evan S. Morgan, William Thomas, John J. Gibby, J. D. Williams, Thomas B. Evans, E. T. Ashton, Jos. H. Wilde, W. C. Isgreen, J. J. Williams, M. D. Warner, Lewis W. B. Wride and D. J. Williams, Traveling Elders in the Welsh Conference.

11 a.m. Meeting called to order by President E. C. Rich. Singing. Prayer by Elder Evan S. Morgan. Singing.

President Rich said he was pleased to meet his brethren and sisters in Conference, but would have liked the weather to have been more auspicious. He felt it was good to meet together to worship, and he was

blessed in reflecting that he was engaged in the service of God, and had a testimony of the everlasting Gospel. With the restoration of the Gospel, the kingdom of God is to be established on the earth, to continue forever.

Elder Stapley said he felt very much pleased to have the opportunity of bearing his testimony to the restoration of the Gospel of Jesus Christ in this the nineteenth century. Spoke upon the organization of the Church, as stated in the epistles to the Ephesians and Corinthians, and as it is again organized in this day. Said that there are many conflicting ideas in relation to the plan of salvation, but if we can find out what it was in the days of Jesus and the Apostles we will know what it is to-day.

Elder Ashton dwelt upon the apostacy of so-called Christendom from the true order of the primitive Church, and said that Jesus has made the contrast so great and the distinguishing marks so apparent that it is impossible for any one who examines his own faith by the word of God to be deceived.

Elder Anderson bore witness to the truth of the Gospel of Jesus Christ as taught by the Latter-day Saints. The principles, said he, that brought salvation 1800 years ago will bring salvation to-day. The Gospel is the power of God unto salvation to every one that believeth. We have the same heritage as the former day Saints, when we observe the same laws and ordinances, for we are children of the same Father. The power of God of which Paul spake rests upon the baptized believers to-day, and the word is confirmed by the signs following. Those who say that the gifts are done away with among true believers assume something which is contrary to the Scriptures. If mighty works are not done to-day, it is because of the unbelief of the people. Certain principles are to be conformed to, before the signs spoken of by the great Teacher will follow. The way to eternal life is that of obedience to the Gospel. Christ is the author of salvation unto all men that obey Him, having brought life and immortality to light through the Gospel.

President Rich then read the financial report of the Welsh Conference for the half-year ending June 30, 1891.

Singing. Benediction by President Rich.

2 p.m. Singing. Prayer by Elder Williams. Singing. The Sacrament was administered by Elders Morgan and Thomas.

President Rich presented the statistical report of the Welsh Conference for the half-year ending June 30, 1891, as follows: Branches, 4; Seventies, 11; High Priest, 4; Elders, 43; Priests, 4; Teachers, 2; Deacons, 4; members, 160; total officers and members, 163; baptized, 2; received, 1; removed, 5; died, 1.

Elder Evans spoke at some length upon the first principles of the Gospel, showing them to be essential to salvation. The order of these is: Faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. It is necessary to accept these in order to become members of the Church of Christ, and to be entitled to admission to the kingdom of God.

Elder Webster was pleased with the opportunity of meeting with the Saints and of adding his testimony. He said it was the duty of man to obey the whole Gospel—all its precepts and ordinances—and to live by every word which proceedeth from the mouth of God. If the ordinances of the Gospel are administered by men having authority from God, the promised blessings will follow. Spoke of the principles of salvation revealed to Joseph Smith in fulfilment of the prophecy given in Rev. xiv. 6. Bore testimony to the divine authenticity of the Book of Mormon and that the restored Gospel of the kingdom would endure forever.

President Rich prayed that the Spirit of God would enlighten his mind and direct his thoughts. There was but little interest manifested by the people to-day in regard to religious matters. God is just and will compensate every man according to the deeds done in the body. Before the people can be deemed fit for communion with God, a great change in their condition and inclination is requisite. To bring about this change the Gospel has been restored so that the great work of preparatory purification might go on. The speaker cited some of the events that are to precede the second coming of the Messiah. The testimony of God is first to be made known; the Gospel of the kingdom is to be preached to all nations, the world is to be warned, and then come troublous times. The speaker then referred to the principles of faith, repentance, baptism for the remission of sins, and the imposition of hands for conferring the Holy Ghost, which constitute the first principles of the Gospel of Jesus Christ. Authority is essential to the preaching and administering of the ordinances of the Gospel, or the administrations will have no binding force. Many religious systems are in vogue, but divine authority is the great cardinal point they lack. When a knowledge of the Gospel was restored through the Prophet Joseph Smith, whom the speaker said he knew was a true Prophet, the authority to administer in spiritual things was also restored. He was grateful for the knowledge that God, through His servants, reveals His mind and will, and if the people comply with the laws of the kingdom they will increase in all that is good.

Singing. Benediction by Elder Gibby.

6:30 p.m. Singing. Prayer by Elder Williams. Singing.

Elder Anderson delivered an address upon the principles of salvation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," were the words of our Divine Master. It is a matter of great importance to the world that they understand the laws pertaining to eternal life. There is an idea prevalent among men that they can follow the inclinations of their own hearts relative to the manner of obtaining exaltation and glory in the presence of God, yet Jesus has given the example and there should be no mistake as to the means to be employed by those seeking salvation, to become inmates of the kingdom of the Father. The same cause produces the same effect under similar circumstances. In order that sin may be remitted, faith must intervene, and this faith must be of the kind that is pleasing to God. "For without faith it is impossible to please Him." John the Baptist was the fore-

runner of the Redeemer of the world, and he preached repentance and baptism as of the first importance and essential pre-requisites of salvation; these are the results of faith in God working in the minds of men. John baptized none but those capable of acknowledging their sins, thus excluding the absurdity of infant baptism. Jesus, our Lord and Master, presented Himself to John and demanded baptism that all righteousness might be fulfilled. On His coming up out of the water, His Father manifested His approval of the act of baptism, saying: "This is my beloved Son, in whom I am well pleased." Nicodemus was told that unless he conformed to the birth of the water and the Spirit he could not enter into the kingdom of heaven. This was the utterance of the Lord of glory and certifies the necessity of the baptism of water and of the Holy Ghost. The speaker made it very clear that the Samaritan converts received these two baptisms, and that Cornelius and his household, and those who accepted the testimony of the Apostles, also received them. As against the doctrine or theory advanced by many that the thief upon the cross was saved without baptism, the speaker referred his hearers to the language used by the Savior as recorded in John, chapter 20, where Christ declared to Mary on the third day after the crucifixion that He had not yet ascended to His Father. The Apostle Peter says that "being put to death in the flesh He was quickened by the Spirit, by which also He went and preached to the spirits in prison, etc." The speaker referred to vicarious work for the dead, showing that in the spirit world were taught the conditions upon which men could be saved. The apostacy and restoration of the Gospel were next spoken of, and the speaker concluded by testifying that the gifts and powers that were with the Church in its primitive condition are with the Church of Christ to-day. He called upon the people to choose the way to life by receiving the Gospel.

Elder Morgan bore record to the divine origin of the work in which the Latter-day Saints are engaged. "To know God and Jesus Christ whom He hath sent is life eternal." He rejoiced in the fact that God speaks and declares His mind and will to the children of men. Invoked the blessing of heaven upon all present.

Singing. Benediction by Elder Anderson.

The Conference was fairly attended and there were a number of strangers present.

On Saturday at 7:30 p.m. a Priesthood meeting was held, at which the Elders reported their labors. They had, since Feb. 1, 1891, distributed 17,087 tracts; sold 88 books, held 26 outdoor meetings and 183 indoor meetings.

On Monday at 10 a.m. another Priesthood meeting was held, at which timely and beneficial instructions were given to the Elders. Much of the Spirit of God was experienced by those who were fortunate in attending Conference.

THOMAS B. EVANS, Clerk.

LONDON CONFERENCE.—On Sunday, August 2, Conference will be held at 42 Penton Street, Islington, London. Meetings will commence at 10:30 a.m. and 2:30 and 6:30 p.m. All seekers after truth are invited.

IN THE BIRMINGHAM AND NEWCASTLE CONFERENCES.

6, East Montgomery Street, Edinburgh, July 16th, 1891.

President Brigham Young:

Dear Brother.—According to your request I attended a Conference held at Birmingham on Sunday, July 5th, and a district meeting at Hebburn-on-Tyne (Newcastle Conference) last Sunday—July 12th.

The proceedings opened at Birmingham with the holding of a council meeting of the Elders from Utah, the number in the conference being ten, including President Western. The reports showed that the brethren were laboring with exemplary industry and patience in delivering to the people the message of the Gospel, inviting them to embrace it and warning them of the consequences of it being rejected. In some instances new ground had been broken but as a rule the ears of the inhabitants of this land are closed against the truth, and as a consequence, the servants of God are principally engaged in warning them by means of the written word. Aside from the reports, the time occupied by the meeting was spent in consultation as to the best methods of prosecuting the ministry in the various districts covered by the conference, and the deliberations, being prompted and approved by the Spirit of God, must necessarily result in good to the cause of righteousness.

The general meetings of the Conference, which were held in Hockley Chapel, were only moderately attended in the morning and afternoon, owing to the inclemency of the weather. Towards evening the rain which had prevailed during the day ceased, and the hall was, at the final meeting, well filled, nearly one-half of those who attended being strangers. Throughout the entire day the peace of the Lord was present and the brethren who spoke were inspired by the Spirit of Truth. The strangers manifested much interest, and at the close of the proceedings a number expressed themselves as satisfied of the correctness of what they had heard. On the evening of the day following the Conference there was a social re-union of the Saints and invited friends. It was conducted by Elder George Spokes, President of the Birmingham branch. It was a pleasant occasion and will have the effect of bringing the members closer together in their sympathies.

After spending a few days in the county of Durham, visiting relatives and searching for genealogical information, I proceeded to Hebburn, arriving there on the 11th inst. On the evening of that day a council meeting was held. The local Priesthood as well as the Elders from Utah participated.

The reports showed a situation largely similar to that existing in the field which I had but recently visited. The principal method of reaching the people was through a systematic distribution of tracts. By this means opportunities are obtained of holding conversations upon the principles of the Gospel. Often, however, the Elders meet with pronounced rebuffs, which they take as a matter of course, regarding them as part of the missionary programme. This conference has five Elders from home, including President Davis. Two of them—Elders Dugdale and Hansen

—have opened up a new field, in which, so far as can be ascertained, the Gospel has not been previously preached. They have sown much good seed, the people showing the keenness of their interest by purchasing an unusually large number of standard books, such as the Voice of Warning. A good influence prevailed at the council.

The Conference meetings, held in the Hebburn Miners' Hall, were well attended throughout. The congregation at the evening session was, however, considerably the largest, about one-third of those present being strangers. During the day the Spirit of God was present in much power. Perhaps the fact that the Saints in Hebburn and vicinity are, as a rule, closely united and unusually active in the performance of their duties had much to do with the potent influence of the Holy Spirit characterizing the proceedings to so marked a degree. Some of the good effects appeared forthwith in the friendly spirit exhibited towards the Elders by people not connected with the Church. The occasion terminated, as in Birmingham, with a social gathering on Monday evening.

The visits made to these two divisions of the British Mission have not only afforded an opportunity to contribute, by the blessing of God, in a humble way, in imparting some degree of stimulus to missionary work, but has enabled me to gain to some extent a practical insight into the status of affairs in the field. In this connection I could not help being struck with the sublime devotion to duty exhibited, as a rule, by the Elders from Utah. Surely the Lord cannot refrain from blessing such men, the great majority of them being exemplars of faith, hope, patience and courage without parallel in this generation.

I understand that the labors in these lands of President Western, of the Birmingham, and President Davis, of the Newcastle Conference, are about drawing to a close. The activity and capacity they have displayed in the discharge of the duties connected with their calling and appointments prove the wisdom which prompted their selection for the positions they hold.

Your brother in the Gospel,

JOHN NICHOLSON.

UTAH NEWS.

(Summarized from Territorial papers.)

The Supreme Court of Utah has appointed C. F. Loofbourow as master in chancery in the suit for Church property. The appointment is not entirely satisfactory to the defendants.

Orson Thompson, a deaf and dumb boy, was struck by an electric car in Salt Lake City, on July 6, and fatally injured. He was walking on the track, and through being unable to hear the signals, failed to get out of the way.

On July 4 there was a heavy rainstorm in Salt Lake City, the street cars being compelled to stop running for a time. The Independence Day exercises at Liberty Park had just concluded, and many people were thoroughly drenched by the downpour.

On June 27, at Provo, Wallace Cluff, aged eleven years, was riding on horseback, when several boys, in a mischievous spirit, ran after the horse and caused it to increase its speed to such a rapid gait that young Cluff was unable to maintain his seat. He was thrown to the ground and killed.